An heauenly

Acte concernynge howe man shall lyue, made by our souerayne lord God the father, God the sonne, and God the holy gost, and all the whole clergye in heauen consenting to the same.

Ecclesiast. vi. Chapter

¶ Make no taryinge to turne vn to the Lorde, and put not of from day to day: for sodenly shall his wrath come, and in tyme of vengeaunce he shal destroy thē.

¶ Imprintyd by me Thon daye. Anno. M. d. xlvii.

WHere as he perceyued, that after we had created mã, settinge hym in a place of hygh pleasure, leauing hi in the councell of his owne hãdes to chose whether that he wolde die or not dye. And thus beyng a spiri tuall bodye, after our owne simili= tude coulde not for all thys stande in the same state, but abusyng our celestiall gyftes, he fell from oure precepte, neglectinge what liberty to hym was delyuered, so chaun= gynge him selfe frõ heauenly liber= tye vnto eternall bondage, in whõ we se what he was of him selfe no= thinge but sinfulnes, refusing our liberties and fell vnto ỹ fulnes of his owne synne. Whom we lamen ted of our mere mercy, cõsidering with our selfe we woulde not haue him whole lost, vpon whych consi=

dera=

deracion we exiled him our compa
nye, and to lyue in the bozders of
our wast ground, takyng him and
his as alsaunces and straungers
vnto vs, exempt from eternal wife
dome and so brought to wozldlye
policies. Notwithstandyng as we
haue sayed our pietie and clemency
prouided al maner of thynges and
commodities foz him by the which
he might perceyue oure potenciall
powet towatdes hym, as well be=
foze as then. Wherfoze vpon con=
syderacion of oure good wyll we
enacted by our owne councel so to
prouide that we myght set agayne
at liberte, and take from man the
daungers that he was fallen, in
whyche coulde not be done but
through hym that was cleane and
pure without synne. But the tyme
we reserued vnto our owne selfe, &
at the length to stablysshe and con=
firme oure sayed acte and purpose

we sent downe our onely begoten sonne to proclayme our wyll what it was, vnto ỹ whych he set to hys seales hangynge vpon the crosse, geuinge vp his lyfe thrzough most paynefull death, by the whych the attonemẽt was made betwene mã and vs, and so our aunger was pacified, and we haue also prepared eternall rest for mãn, so that after thys he wyl kepe couenaunte with vs, and liue in oure lawes and statutes that we haue set forth by our hygh courte & parlament, bothe of Lordes spirituall and temporal to the same consentynge.

¶ We haue enacted in oure heauenly courte that mã shall loue vs aboue al thinge with hert, soule, & mynde, and the powers he hath, & to haue none other goddes but vs nor ani grauẽ image or similitude of any thinge that is in heauen aboue, in the earthe beneth or in the

water

water vnder the earth to worshyp it or them. But vs onelye to serue vppon payne of euerlastyng damnacion.

¶ Be it also enacted by the authority of thys presēt parlamēt that all such shall be accursed as make any carued ydol or image, whyche we abhorre (for it is the worke of mans handes) and cursed are the handes that make them to the intent to haue them worshypped, for we wyll no worshyppe shall be gyuen vnto them. For we are God all alone & all honoure belōgeth vnto vs, who was honoured when we were all alone in oure owne glory, who is worthy to haue honor, but he that made all thynge honourable. Therfore as our lorde chaunceler Paule hath sayed. Honoure glorye wyth all prayse be vnto vs. It reioyseth vs to heare man saye with a faythfull herte. We knowe

that they praise vs & laude vs, whe they saye or synge wyth a faythful herte. The, do we laude, the do we bliſſe, the, do we worſhyp, and the, do we glorifye. Unto the, gyue we thankes for thyne owne great glo= ry ſo that no creature hath any glo rye to glorye in but we, the whiche glory can not be expreſſed wyth ton ges nor yet wyth herte, yet we be not ſtraunge thereof, but in oure houſe there are many mãſions pre= pared for our louyng ſubiectes, as Chriſte hath declared, and yet not wythſtãſtyng the courſe of the trã= ſitory worlde ſhall haue his ende & all thinge cõcluded as we haue de= creed what can any of oure creatu= res saye, howe they dyd attayne to ỹ ineſtimable ioyes that they ſhall haue of them ſelues? No no. coulde they bye it by any maner of wayes and saye we hadde no nede of any helpe but of our owne power came

we

we hether? No no, they muste confesse with our ambassatour Dauid Not of vs lorde, no not of vs that we possessed these ioyes, but the glory muste redounde to thy name. As Christ our mooste deare sonne hath sayed, there is none good but god, so wyll we ẏ mā shal knowe ẏ without vs he can do nothynge: for we herde that our chyldren of Israell sayed to Moyses, that they wolde performe and do all that we had cōmaūded. Neuertheless to bringe them from theyr owne trust and holynes, and that they myght knowe and perceyue that it is we that do worke all in all thynges. We axed Moyses who shoulde gyue them such a hert. Therfore we wyll haue all honour we wyll be prayed vnto we wyl be trusted vnto, for there is none to match with vs, for they are oure creatures & we are theyr god, so is there no gods that hath anye

such vertues or graces but onely
we. Wherfore we streytly cõmãde
by the vertue of thys oure sayde
acte that no person or persõnes do
take any part or partes of our ho-
nour frõ vs, and to gyue to ydols
or images, but to gyue vnto euery
creature hys honoure, as we haue
it enacted, vpon the peyne of oure
euerlasting punishment and dred-
full indignatiõ wout redemption.
We haue enacted also by the au-
thoritie afore sayd that our blessed
name be not taken in vayne but
moofte reuerently to be had in ho-
nour vpon the peyne before rehers-
sed, & vtterlye of vs forsaken. To
the confirmation wher of our vice
gerent Jesus Chryste hath wylled
mã not to swear at al, but that his
othe shal be, yea, yea, nay, nay, for
what so euer is more is synne. It
was also proclamed by our well be-
loued iames apostle & archbishop

of

of all Galacia in thys wyse. Let
your yea be yea & your nay be nay,
and Solomon to whom we gaue
great wysedom so ỹ many regiõs
wounded therat, proclamed also ỹ
oute plage shal not depart from ỹ
house of a customable swearer whet
fore who that offendeth in thys is
vtterly of vs forsaken.

Prouided alwayes ỹ if it shall
be requyred of our said subiect, by
any in authority to whõ his faith
is vnknowne or that obedience to
oure maiestrates shalbe requyred
of him by othe, & besydes to testify
for the truth of his neighboure so
much as equitie and iustice doth
requyre: he may lawfully take vs
to wytnes for his faith & obediẽce.
In a ryght cause he maye reherse
our name (for so is it not in vaine)
the acte before not wythstandyng.
Furthermore we wyll be worship-
ped the .vii. day, thẽ mã shall geue

to vs

to vs honour & worshyp for the be-
neficiall kyndnesse that we haue
done to hym / ceassyng from all la-
bours that day both he and al his.
¶ Prouided alwayes where as
nede shall require (as oure onelye
sonne and vicegerent Jesus Christ
gaue example in healyng the lame
mã vpon the Sabboth day) it shal
be leful for our sayde subiectes mẽ
to worke on the seuenth day al ma-
ner workes, wherof ensueth no de-
rogation to oure honoure / the acte
before notwithstandynge.
¶ Further be it enacted for the vn-
nitie & concorde whiche we wolde
shoulde be betwene our creatures,
we wyll one shall do vnto an other
as he woulde be done to. To the cõ
firmation of thys sayde acte oure
onelye sonne and vicegerent hath
proclamed that man shal pray vn-
to vs and vnto none other for the
forgyuenesse of hys synnes, none
other

otherwyse then he dothe forgyue other. Also the sayde Jesus Christe hath set forth this acte very playnly, ploclamynge that yf man shall forgyue those that haue offended hun, we shall also remitte him hys offences. We wil also that man forgyue hys mortall enemyes and blesse where as they do curse.

Although the authoritye of thys acte be sufficient as it is before spoken, yet man shal vnderstande our lordes of oure parlament haue gyuen theyr voice vnto it. And fyrste the lorde secretarye John the Euangelist set to his hande & wrytte. God is charitie, who that abydeth in charitie abideth in god and god in him. And Paule the lorde chaunceler hath said ẏ if he could speake wyth tonges of men or wyth tonges of angels, so that he coulde remoue mountaynes with his fayth. If he shoulde gyue hys body to be

burned

burned wythoute he haue charitie
it profiteth nothinge, so that in cō-
clusio he doth affirme and saythe.
Charitye seketh not his owne but
that ỹ belongeth to Jesus Christe
our only sonne & vicegerēt, whose
example we wyll man shall folow
sayinge. To you I gyue a newe
commaundement, that ye loue one
another euē as I haue loued you.
Also man shall vnderstande, oure
loue was vnspeakeable towarde
him as our lorde secretarye John
the Euāgelist wryt. For had such
loue vnto man, that ye gaue oure
welbeloued sonne for him, that all
that beleue in hym shoulde not pe-
rysshe, but haue lyfe euerlastynge.
Wherfore we wyll by our heauē-
ly commaundement, that this acte
do extende to all creatures one to
loue another, for as our lord chaū-
celer Paule hath saied, loue is the
fulfyllynge of the law, and the cō-
trary

traye where loue is not, there is, not God, and where God is not there is wykednes, and where wikednes is thet is dampnation.

¶ Also it is enacted that mā shall be obedient vnto hys father and mother in doyng theyr commaundementes, & in so doyng he shal by the vertue of this acte enioy longe lyfe vpon the earth. Wherefore we haue constituted kynges and rulers to gouerne the earth to whom we wyll haue dew honoure gyuē for we haue set them as oure commissioners vnder vs to execut our wyll, for the whiche we wyll they be had in reuerence. For ỹ corroborating of the same, our only sonne hath obeyed them, and also gyuen, commaundement that tribute, tol, and custome shuld be gyuē vnto them. Also lorde chaūcheler Paule hath sayde, let euery soule submyt them selues vnto the hygher pō-

wers

wers and not to obey them onelye
for feare but for conscience sake.
Moreouer Peter whyche was the
poore fysher and toke fyshe daylye
wyth his nettes, we exalted him to
be of the domesticall houshold with
our onely sonne and vicegerent, &
so boldned his hert and spirite that
we made hym to take men in the
spirituall net, whose fayth confes-
sed that Christe was the sonne of
vs the lyuynge god, to the whyche
all the felowshippe agreed, and for
the whyche confession so made by
faith he was translated to an high
office there made the superuiser of
our churche spiritual, whose autho
ritie is no lesse toward vs then the
lorde secretary John nor the lorde
chauncelor Paule to be beleued.
And thys acte hath Peter sup ruis-
ser of our biulding confirmed, say-
inge: submitte youre selues to all
maner of ordinaunces of men for
the

the lordes sake whether it be vnto the kinge as vnto the chiefe heade or vnto rulers, as vnto them that be sent of hym for the punyshment of euell doers, but for the prayse of them that do well, for so is the wyll of god. Here man must obey them, for our sake, and so wylleth Peter they? helpe and succoure, body and goodes to be at the kynges commaundement, therfore we wyl and by the consent of oure lordes spirituall & tempozall, that this acte do stande in ful strength and vertue.

¶ Prouided alwayes that yf father or mother commaunde anye thynge contrary vnto our wyll, or more thē they haue in our cōmissi-on, that then it shalbe leful for man to saye as Peter superuiser answered ỹ rulers, what time they would haue put hym to silence in confessyng and preachyng Iesus Christe oure onely sonne and that they had

caſt aſyde the ſtone as Peter layed
vnto theyr charge which was be-
come the heade coznet ſtone & that
there was no healthe in any other
noz no name wherin any ſaluatiō
ſhould conſiſt but onely our onely
ſonne & vnegerent Jeſu Chriſte,
boldly he layed howe that he was
moze bounde to obey god then mā
ſo will we haue our layed ſubiecte
to lay, the acte befoze not withſtan
dynge.

¶ Further it is enacted, that our
layed ſubiecte ſhall not kyll, ſteale,
beare falſe witneſſe agaynſte hys
neyghboure, luſt after hys neygh-
bours wife, noz luſt after his neigh
bours houſe, lāde, ſeruaūt, mayde,
oxe, aſſe, oz what ſo euer he hath.
To this acte all Lozdes in heaue
both ſpiritual and tempozal do cō
deſent and agre ſetting theyr han-
des to the ſame, and vnto the trā-
greſſoures there belongeth dam-

nā-

nacion. Furthermoze we haue enacted by oure owne power, & also by the consent of our lozdes spirituall and temporall, that no man do eyther adde oz take from our heauely lawes otherwyse then we haue enacted as we our selfe haue sayde vnto Moyses the speaker of oure parlament what tyme he receiued oure actes deliuerynge those same vnto the chyldren of Israell. Also oure vicegerēt Jesus Christ hath proclamed that man shall do the wyll of vs, for I come not (sayeth he) to do myne owne wyll, but hys wyll that hath sent me. Also John the Euangelist our secretary hath sayed. Cursed is he that shal adde any thinge to that, that is wrytten in the mistery of thys lawe, yf any man adde any thynge, God shall adde vnto him the plages that are conteyned in the same. Moreouer the sayde our secretary hath pub-

lyshed that yf any man come vnto you and bryngе not thys doctrine, receiue hym not in to your houses, neyther salute hym, for he that saluteth is partaker of his yuell dedes. Furthermore Paule Lorde chaunceler hath sayed. Other foundacion can no man laye, then that whiche is layed already. The lorde chaunceler hath cõfirmed the same more playnly saying. If an angell shoulde come from heauen to declare any other doctrine, gyue ther to no credence, wherefore we wyll that oure lawes do stande in theyr full strength and vertue wythout corruption of other doctrine.

Further be it enacted, ẏt it shall be lawful for al men to haue these our lawes, ordinaunces and statutes daylye red in theyr houses, as oure captaynes of our armies had both Josue and also Esdras, and also oure speakar of parlamente Moyses

ses sayed. Heare my sonne Israell, declaring to them that they should wrytte it vpon the postes and gates of theyr houses; and to haue it in remẽbraunce, it should be boũde vnto theyr handes, and so whetted vpon theyr chyldren: that none other doctrine shoulde take place. Accordynge as Paule the Lorde chaũceler sayed, wyllyng one to go before another in spirituall knowledge. And Dauid ỹ noble kyng of our dearely beloued people Israel, & one of oure chiefe ambassitoures that broughte message of our godlye pleasure to come, settynge forth also what profitablenesse was in the knowledge of oure law, sayed. The lawe of the Lorde is parfyte, refreshinge the soule; the testimony of the Lorde is faythfull ministringe wisedome vnto the vnlearned, the commaundementes of the lorde are ryght makynge glad the

herte, those thynges whyche God cõmaundeth are playne and pure: and they lyghten the eyes. The feare of the Lorde is pure & holye abydynge for euer, the pleasures of the Lorde are trewe and ryghte in euery parte more worthye to be desyred then golde or precious stones, sweter then the honye combe, when it droppeth.

¶ This Ambassitour Kyng Dauid was in assuraunce he neuer fel after he had our holy and heauenlye lawe in hys herte where as he sayed. O Lord thy worde is a lanterne vnto my fete, & also a lyghte vnto my pathes. And moreouer he sayd. I haue sworne euen in the botõ of myne hert & shall performe it to kepe thy iuste pleasures. So that in euery place thys faythfull Dauid professed oure lawes to be of wõders efficacy, strength & vertue, that in maner he dyd wonder

at

at them, and wyth a greate vehemencye spake. Meruelous are thy testimonyes, wherefore my soule obserueth them to come, but the doze of thy scripture lyghteneth & gyueth vnderstanding. This was he of whom we sayed we haue chosen a man euen to our owne herte. Furthermoze oure secretary John the Euangelist at the entryng first into his office, sayed. In the begynnynge was the wozde & the wozde was wyth God, and God was the wozde, so that by hys authozitie who so euer receiueth our lawe, receyueth vs, and the contrary who so receyueth not oure lawe, receyueth not vs. Wherefoze man shall vnderstande, it is our wil and godly pleasure to haue oure moste sacred wozde to go fozth which is the cõfozt foz man to guyde his wholy lyfe wyth all, and it was full authozised by oure onelye sonne and

vicegerent Jesus Christe whyche dyd perfourme the consummacion of our said law, but we wyl not by the vertue of thys sayed acte, that anye persone or persones do onelye receyue thys our lawe carnally but we wyl it shalbe receiued spirituallye, or elles as Peter the mayster of our buyldynge hath sayed. It should be better yf they had neuer knowen it. Prouyded alwayes that yf any persone or persones do not accõplisshe and fulfyll thys our sayed lawe, it shall be lefull for him or them to saye wyth our faythfull ambassitoure Dauid. I haue synned or we haue synned wyth oure fathers, we haue liued and walked synfully, and haue done iniquitie, so that yf we shal perceiue amendemẽt of lyfe to be had amonge mẽ ỹ then we wyll euen fatherly accepte theyr hertes for the sayed confessions sake and spiritual myndes the

acte

acte before notwithstandinge.

¶ Further be it enacted thateuery persone or persones whiche murmour or grudge that this our sayd law shoulde prosecute for mans cōsolacion, we abiecte cleane our heauenly regiment to euerlastyng punishment, and euery persone or persones ẏ be trāsgressours of our said lawes, ⁊ be in minde to cōtinue styl in suche rebellious lyfe, shall haue like punishment ⁊ be wiped cleane out of the boke of lyfe. Prouided alwaies we woulde mā should know our pardone is incōparable so that men wyl be obedient ⁊ recōsiled vnto our lawe, when soeuer our grace is offerde. For we wil not the death ofany synner/yf he wyl cōuert and turne, and we wyll turne to him agayne ⁊ wyl thinke no more on his disobedience, his sinnes shall passe frō our sight as corrupt water that is put into a fayre runnyng water.

So that we wyll man shall laye ful holde trusting wholy to the restitucio̅ that we haue by our owne sonne and vicegerent prouided for hym which is the paynefull passion that oure sonne dyd suffer in whose bloude we be moued to mercy, when so euer man by fayth layeth the same before vs. Clerely as we sayed before (of the synnes that man hath done) to thynke nomore on them, the acte before notwythstandynge.

¶ Further be it enacted that oure beatidude shalbe vpo̅ al men, that shall with wyllyng herte do or consent to obserue and do all that we haue commaunded, theyr cattell, their corne, with al other their substaunce, shalbe multiplied and encreased. And contrary euerye persone or persones that with a grudgynge herte do not or at the leaste consent not vnto al ẏ we haue com

maun

maunded to the vttermost of their powers, that then let them be sure that our most godly encrease shall be withdrawē from them; for cursed shall they be, their corne, their cattell, w al other their substaūce. Prouyded all wayes, it shal be mete for vs to take our pleasure aboue al other. And wher as we did permit Sathā to tempt our onely sonne & vicegerēt Jesus Christe. And also in like case our faythfull seruāt Job, to be tryed by aduersity. It shalbe vnderstand many times we be so minded to proue our faithful, & to withdraw vaine thinges from them to bringe thē to the knowledge of more perfite giftes. For it is our, nature diuers times to set vp & after to pul downe many tymes we exalte the wycked to drowne thē whole in their lubricity. For of all creatures, we knowe the intent of the creatiō, we are as

the potter that maye do what hym lyst wyth the lumpe of claye when he hath it in hys handes, to make it a vessel of honoure or a vessell of dishonoure, and yet we wyll not be reasoned wythall for the cause, but we wyll man shall applye his hole wyll vnto our wyl, and to say with our onely sonne and vicegerent Jesus Christ. Not our wylles, but thy wyll in all thynges maye be done. For thy wyll is holy and is a wyll that can not alter and chaunge, vnto the all maner creatures in heauen, earth, and hel muste obeye.

If man shall thus obediently prostrate his whole herte vnto our correction. Whether it be in losse of goodes syckenesse or any other aduersities, what soeuer it shal please vs to touche man wyth all. That then man shalbe sure we wyl so vse hym at length, he shall not be tempted aboue that he is able to beare.

And

And as our lorde chaunceler Paul hath sayed. Who so euer doth put theyr truste in vs shall not be confounded. And oure ambassitoure kynge Dauid sayth. Unto the iust happeneth many tribulacions, but the lorde delyuereth them from al. Therfore we wil man shalbe fayth ful in tẽptaciõ, yea & to giue vp his hole lyfe into our handes, & to feare nothing ẏ shal come of vs, what so euer shalbe layed to his charge but to remember ẏ in al thinge we seke hys profyte, yea thoughe that we take his temporall lyfe from hym in the whiche we wyll be glorified, and glorify hym agayne. For as it is sayed. The death of the faythful is precious in oure syghte we wyll man shall take no peynes for oure pleasure, but that we wyll double recompence agayne. For our onely sonne and vicegerent hath sayed. Blessed are they that mourne now

for

for they shalbe comforted, blessed are they that suffer persecution for ryghteousnes sake for theirs is the kyngdome of God, blessed are you when men shall reuyle you & persecute you, and falsly say al mauer of euyll sayinges agaynst you for my names sake. Reioyce and be glad for great is your rewarde in heauē What maye be more sayde, what thynge can we more promyse, wherfore man shall vnderstande in all thynges we wyll that man shall be obediente and confyrmable vnto oure wyll and godlye pleasure, the acte before not wythstandynge.

¶ And we haue enacted that euery person or persons shall vnderstand that neuer after this we shal alter or chaunge any part or partes of that we haue enacted but as our vicegerent hath sayd. Heauen and eath shal alter, but our worde shal not alter, for our worde is our

owne

owne self, and we are not chaūge-
able in oure selfe we are omnipo-
tent, without begindinge without
endyuge, holyest of all holy, so fyx-
ed and knet in euerlastynge truth
that all that we haue sayd can not
alter noz be vndone, but euermoze
to stande. Wherfoze by vertue of
this saide acte we wyl that none o-
thers of oure terrestiall creatures
shall in their counsel oz counselles
inuey oz suppzesse any part oz par
tes of that, that we haue sayde oz
enacted. but that euery persone oz
persones in all theyz counsels shal
haue respect to our lawes groun-
dinge them selues on our founda-
tion that we haue layed. And as
oure speakare of parlamente hath
sayed we wyll that in no wyse they
do the thynge that semeth good in
theyz owne syghte, but that onely
that we haue in this pzesent parla-
ment enacted, and that they walke
streight

streyght forth in our pathes, neyther declynynge to the left neyther yet to the ryghte hande, thoughe they thinke it neuer so holy or godly. For we know our selfe to be as wyse as they in all thynges, what was mete and wat was vnmete, whose lawes, also be sanctifyed by oure lawes yf they be consonante, and whose lawes also be accursſed by oure lawes, yf they be contrary so that with what measure so euer ts deliuered, the same shalbe delyuered agayne yet by oure lawe, all thynge shalbe iustly iudged.

¶ Be it knowē therfore that thys ts the first and the last parlament ẏ we haue or will hold to enact our lawes for euermore. And whē the tyme shall come (as we haue appoynted) to cal kinges and Emperoures wyth all other potentates before vs to rēder accompte before vs for the executinge of oure wyll

and

and lawes whether they haue be
done worthely or vnworthelye be-
fore vs it shall appeare, and those
that we haue founde faythful and
trusty we shall delyuer them from
the daũgers of the lawe to raigne
wyth vs euerlastynglye. And a-
gayne the transgressoures or ma-
lefactoures of the same, shal
fall into euerlastynge
curse of the lawe,
which is dam-
nacion for
euer-
more. Amen.